11: Leakey E.6 (no date) 1938 PL.12 Maasai PL.12
Kenya

Summary of Warriorhood.

From boyhood upwards to the Elders' stage there are the following recognized stage, each with appropriate "*rites de passage*," except in the last stage.

(1) *Candidate Stage.*—After the boys have attained puberty, as shown by the first signs of hair growth on the face, they form bands who wander about the country receiving presents, and finally there is the boys-raising ceremony, after which the candidates are circumcised and enter the novice stage.

(2) *Novice Stage.*—No one but is permitted to novices, who during their novitiate wander about with bows and arrows shooting birds for head-dresses. This stage is concluded by a head-shaving ceremony, after which the novices enter full warriorhood.

(3) *Junior Warrior Stage.*—This is a period of roughly nine years from the end of the novitiate. During this time—with certain exceptions—no warrior may shave the hair off his head. Life is in the manyatta. This period is concluded by the *Eunoto* ceremony and a general head-shaving which marks the entry into the senior warrior stage.

(4) *Senior Warrior Stage.*—Warriors remain in this class until there are two age-groups in it, and then transfer to the Elders' group. Transfer from the senior warrior stage to the Elders' stage cannot take place unless there are two age-groups ready to move up together.

Part IV.—Concerning.

Work.—As soon as girls are old enough to do so, at the age of about seven, they start helping their mothers and sisters in the general work of the village, carrying out the huts, milking the cows, nursing the children, drawing water and many skins. There is, however, one sort of work which is never done by any uninitiated girl, and that is getting firewood. This work is specially reserved for married women. The girls' work may either be in the home village or else in a warrior's manyatta, should they have brothers living in a manyatta.

Sex Life.—From a very early age indeed the young girls imitate the general proceedings of Masai sex life. As already mentioned, those of them who have brothers living in the manyatta sleep from a very early age—long before puberty—on the same beds as couples indulging in sexual intercourse; and even those girls who live in the home village learn all about such matters at a very early age owing to the fact that they always sleep on their mother's bed. As soon as ever the first signs of puberty are noticeable, girls may be asked by the warriors to sleep with them, and the question of whether there is complete intercourse or not rests entirely with the girls. Moreover, the uninitiated boys, and especially those who live the villages as candidates for initiation, request any young girls who are not already

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the smoky hearth (ol gemai), which is formed by three stones lying beside one another in a clover-leaf shape. Good firewood is scarce on the steppe; one must therefore use the smoky brushwood. At the opposite end of the hut is the sleeping place for the woman (e nye kitok = small bed) and beside it that for the men (e nye kitok = big bed). A latticework of poles and switches, which is covered with grass and cattle dung, like the hut walls, close the two off from each other and from the rest of the space in the hut. From the

Ill. 6. Masai hut.
The cactus standing by the hut belongs to a soldier of the Protectorate Troops.)

latter a separate entrance leads into each of these compartments. The bed consists of a pad of dried grass over which two dehaired cow-skins are spread. Opposite the door is found a small enclosure (ol ele l ol aeibe) into which young calves are put for the night. There is often found beside the door yet another enclosure (ol ele l ol kaloloni) for young goats and sheep. If these are not housed in small pens built beside or on the hut.